

THE U. 7. 164

# JACOBITES CATECHISM,

That is to say.

An INSTRUCTION to be learned of  
every Person who either desires, or ex-  
pects to be confirmed by the Late Bishop  
of ELY.

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912  
By Benjamin Bird, Rector of Woaton fits  
Layn, near Lyme Regis in the County of  
Dorset.



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T H I N K I N G S T O N D A

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Printed at London, and Re-printed at Edin-  
burgh, in the Year, 1691.

TO THE  
B O O K S E L L E R.  
SIR.

**Y**OU may see by the enclosed that the Jacobite Catechism hath left nothing by the Obstruction it met with; the Author had no design to Burlesque the Church Catechism, nor to reflect upon the Creed, Lords Prayer, or Sacraments, for those are all Sacred things, but he was willing it should look something like a Catechism: He hath now omitted their Creed and their Prayer, till he better understands what they believe and when they Pray. Their Sacraments also are left out, because some of them have paid dear for drinking Healths to K. James this last Affizer.

SIR.

I am King Williams Loyal Subject,  
Wotton, 29. and your Real Friend  
gus, 1691.

Philirenes Junior.

A D V E R T I S E M E N T.

**T**here will speedily be published the Williamites Catechism, written by the Author of this Catechism,

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THE  
JACOBITES CATECHISM.

Quest. **W***hat is your Name?*

*Answ.* JACOBITE.

Quest. *Who gave you that name?*

*Answ.* The WILLIAMITES of this Nation in the day when I declared my self a favourer of Popery, and promoter of Arbitrary Government.

Quest. *Did they promise any thing further for you to make you keep up your Name?*

*Answ.* Yes.

Quest. *Pray tell me what it was;*

*Answ.* They did promise three things.

1. That as my Forefathers had done so, I should follow their steps, in siding with French Dragoons, and Irish Cut-throats, against my native Countrey.

2. That I should renounce the English Laws, and Liberties of the subject;

3. That I should come very short of that Love I bear to the Reformed Religion, and my Protestant Brethren.

Quest. *Dost thou think thou art any wayes obliged to all what they promised in thy Name?*

*Answ.* Yes verily, and by Romes help so I will, and I heartily thank our Earthly Father Lewis Le Grand, that he has taken us into his protection, and I question not but he will be as kind to us as he has been to the Hugonots of his own Countrey.

Quest. *But your Principles of Government both in Church and State, are not the same which he has taught them there?*

*Answ.* Indeed we are not yet so absolutely refined in neither as 'tis there, but we have endeavoured to instil them into the People of our Nation for above these 30. Years.

Quest. *What principles have you taught them concerning the State?*

*Answ.* We have taught them, that as there is but one God in Heaven, so there ought to be but one Government on Earth

Earth, and thatt Manarchical both in Church and State, for as 'tis laid, by me Kings Reign, so in the Church Bishops ought to govern, and those two are so twisted one in the other, that as 'tis our Maxime, *No Bishop, no King*, so they who are Enemies to Monarchy and Episcopacy, are Enemies to all Government both in the Church and State, for as there can be no State without Kings, so there can be no Church without Bishops, and therefore I blame the New Willamite Church of England, for composing a Form of Prayer for all the Reformed Churches, seing we ne're own'd them for true Churches, tho' we owe the Chutch of Rome for a true Church.

Quest. What do these Principles lead you to follow;

*Answ.* They lead us to follow and acknowledge Three Things.

1. That our gracious Monarch K. James is our only King *de Jure*.

2. That his suppos'd Son the Welch Prince will in due time redeem us, and all of our Loyal Principles, from our present Bondage; to a Prince of the Reformed Religion.

3. That none are truely Loyal who are not of our Club and Societees.

Quest. Is there no Laws or Rule that you are to obey for your better direction, in practising what you shall learn;

*Answ.* Yes there are two particular Orders which we should Obey.

Quest. Which be they;

*Answ.* 1. Render to Cesar the things which are Cesars, And 2 unto God the things which are Gods.

What do they chiefly teach you;

*Answ.* Two things.

Quest. Which be they;

*Answ.* 1. We are taught what we are to render to our King. 2. What we owe towards God.

Quest. What is it you are to render to your King;

*Answ.* We are to own him for a Cesar, and that he may govern Despotically, and is not tyed upto the Laws of the Land to which he has sworne; but that he may impose Taxes, &c. without consent of Parliaments, and the People are bound in Conscience on pain of Eternal Damnation to obey; for we are not to enquire our Duty to our King out of the known Laws of the Land, but from the Holy Scriptures, as they are

expounded by these Ancient Fathers of the Church, Sibthrop and Massaring, &c. that gape after Court preferment, who would fain Enslave the Subject to advance themselves.

Quest. What have you been taught that you owe to God;

*Ans<sup>w</sup>.* To render to God the things that are Gods, as are the Ceremonies of our Church, which are in a manner as holy as the Censors of Old, and we are not to part with the least of them to gratify our weak Brethren, who are so Sacrilegious, as to endeavour to Rob the Church of the White Robe, the Wife of the Wedding Ring, the Infant of the Invisible Bag of Christianity, which he wears in his Forehead, and the devout Christian of his genuflection at the high Altar.

Quest. My good Child, know that thou art not able to do all this of thy self without calling in Forraign Aid and Assistance; Therefore let me hear what Endeavours thou wilt use to thy power for effecting it;

*Ans<sup>w</sup>.* 1. I will endeavour it three ways.

1. I will (as we have from the beginning of the Reformation) labour to foment the differences amongst all Protestants whatsoever, that I may once more blow those Coals to a Flame, as may consume them and their Church to Ashes, so as we may once again come to practise those things which I have now learned.

2. I will endeavour to keep the wounds of the Church open and Bleeding, and excite the most Persons of both parties, and vilifie moderate Men, and Men of healing Spirits, to make them be looked on as Luke-warm Laodiceans, and only fit to be spewed out of the mouths of both Parties, whilst we cry ah! so we wou'd have it.

3. I will as often as I can possible, keep up a correspondence with Papists and the French Court, as we have hitherto done, by inviting the French last year, and by our continual advertising them of the State of the Kingdom, and what Ships are going out or coming in, that the Immortal Lewis may be in the better Capacity to help us: for at present our Cause is so sunk, and that within these six months, I have seen the melting down of five of our Golden-Candlesticks, for the support of the Cause.

Quest. Is there no other Rule that you are to practise;

*Ans<sup>w</sup>.* Yes, but it has been exploded these thirty years.

Quest.

Quest. What is it;

Answ. Thou shalt love thy Neighbour as thy self, or do as thou wouldest be done unto.

Quest. Have you any distinguishing Mark whereby you may know who are of the same Profession with you.

Answ. Yes Two, as absolutely necessary to distinguish the Members of our Society,

Quest. What are they;

Answ. 1. A Health to our old Master King James: And adly. Another to our young Master the Welch Prince, who has all our good Wishes.

Quest. Why do you so often drink healths to K. James:

Answ. Because as Mahomes, said, there is a Devil in every Berry of the Grape, and when the Devil is got in, we are beholding to them that by a good Fine will conjure him out again.

Quest. What mean you by the word Health.

Answ. I mean an outward Appearance of our inward and hearty Affection to K. James, the Welch Prince, and the Popish Interest,

Quest. What is required of them who enter into these Societies:

Answ. To examine themselves what Devil prompted them to invite in the Prince of Orange contrary to their Doctrine of Non-Resistance and Passive Obedience, and whether they do heartily and unfeignedly repent of that thing, and steadfastly purpose to continue their Loyalty to King James for the time to come, and if God should restore their old Master again, whether they would not soon grow weary of him, and Father Peters, and whether they are in Charity with all Men, especially with the Prince of Orange, who came in at their Invitation, but would not be prevailed on to go out again at their Intreaty, being loath to leaye them in a worse condition then he found them.

Qu. But are you not guilty of great ingratitude to the Prince of Orange, that ventured all he had to save you from Rusne.

Answ. He didnt save us only, but Protestant Dissenters as well as we, and is kinder to them than we do desire.

Quest. But must your Eye be evil because his is good.

Answ. The truth is, we would have all the water run in to our Mill.

Quest,

Quest. What reason can you Jacobites give that you had rather be Papists than Presbyterians

Answ. Because we can have more Elbow-room amongst the Papists than among those straight lac'd Disciplinarians.

Quest. What think you of some of the Fathers of the Church of the Highest Rank, that are for Peace and Agreement with others, since 'tis only in small matters that we differ.

Answ. We snarl, and Burlesque, and affront them, because we think them Luke-warm in our Religion. For should we give the Dislenters an Inch, they would take an Ell, nothing will satisfy them but the rusne of the Church, as it is Established by Law.

Quest. Suppose they were tryed, and somewhat less would please them.

Answ. I am never for yielding to that, for our Church is sufficiently Reform'd already to our minds, tho' not to theirs.

Quest. How long may we teach Passive Obedience before the Great Men of the Kingdom will believe what we say?

Answ. Till Doomsday. For they will give the Parson the hearing, who to get Preferment will Preach up that Doctrine but are very unwilling to be brought to Practice it.

Quest. What made you no more concetr'd for the loss of those brave Patriots of our Countrey, Essex, Rusell, &c. who lost their Lives in defence of their Country and its Liberties.

Answ. By reason we thought them not enough bigotted to our wayes, tho' they were for the Church of England, yet they were too moderate for to keep our Friendship long.

Quest. What must the poor Protestants in Ireland think of you, who were so neare Rusne by the means of your slow proceeding here.

Answ. They know e're this what one of our Party said of them. Hang them they are a Pack of Phanaticks, and especially Northward Scotch Presbyterians

Quest. What Opinion will the States of Holland and the protestant princes of Germany, have of you for your carriage to Prince that they esteemed with Men and Money to come to our Relief.

Answ. They may think if they had not been in danger themselves, by the growing greatness of the French King it had been no matter if we had perished.

Quest.

( 6 )

Quest. What shall the Emperor of Germany think of you  
thus you who pretend to be Protestants should have any hand  
in the killing of King Lewis, that would root out the Northern Fugitives  
sic both at Home and Abroad.

Answe. He may easily see that we are only Protestants  
by the custome of our Countrey where we live, and that our  
Religion (for all our pretences) is to chuse, and say as our  
of his predecessors once did, that the King of England is  
King of Devils.

Quest. Why have you have so great animosities for King  
Lewis, will be not allow the English Fugitives a Chappell in  
your old Masters palace, for the Exercise of their little Re-  
ligion they carried over with them.

Answe. He is loath that any Heretic should be preached on  
Catholick ground, and as for the Doctrine of Non-Resistance  
and Passive Obedience, his People have been taught that  
sufficiently by the Common Hangman, so that there is no need  
of our Preaching it up there.

Quest. But are you not Ashamed that you should be Papists  
Tools so long as you were in the former Kingdom.

Answe. We did not think K. J. would have laid us aside so  
soon as he did, but he repented of it afterwards; and if he  
had continued, we should have been his white Boyes no  
more.

Quest. But willst not the English and French Fugitives  
laugh at you, to see you so willing to befool'd by them a second  
time, that have been cheated by them and abroad.

Answe. We ha'nt time to think of that, we are so mind,  
we are got under the yoke of Princes, that are Enemies to  
Looseness and Debanchery (and as we Jacobites think)  
smell too much of Puritanism.

Quest. Seeing you ay so much for the Empire and the French  
Interest, what would you do if the French King should  
laid reall and fight you as he did K. C. and your Old Master.

Answe. Then we will march for the Holy Land, for our  
Master is to succeed Godfrey King of Jerusalem, as soon as  
the French Monarch has Conquered Asia, and to be Crowned  
ay with Thorns in that Holy City as Godfrey was formerly.

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